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## WILL MASTERS' HELP BE WITHDRAWN IN 1898 UNTIL 1975?

WILLIAM Q. JUDGE

This article, probably quite well known by some Theosophists, bears careful rereading at this particular time. It was originally published in *The Path*, edited by Mr. Judge, for November, 1894, and has appeared since then in several theosophical periodicals, the last to come to our attention being *Theosophy*, June, 1973 (issued by the United Lodge of Theosophists). Less well known, but very pertinent to the question, are the recollections of Claude Falls Wright, a member of H.P.B.'s "Inner Group" and a devoted supporter of W. Q. Judge. This appeared in *The Path*, October 1894, and in the reprint in *Theosophy* above referred to followed Mr. Judge's article. Both articles were introduced in that issue with the following comment by the Editors of *Theosophy*.—EDS.

[A fresh recognition of the crucial importance and significance of H. P. Blavatsky and her work is gradually spreading throughout the Theosophical world, which may in time generate the only unity among Theosophists worth striving for—unity of purpose and teaching. One evidence of this tendency is recent publication in a Theosophical journal of a musing study of certain events in the Movement from 1885 to the early years of the twentieth century, drawing attention to various "betrayals" of H.P.B. Her unique role as Messenger is acknowledged, it then being shown that this occult reality was ignored by some who were closely associated with her. Pertinent questions are raised by the writer, who then proposes, because of the events recounted, that the history of the Theosophical Movement should be interpreted "as a history of failures." Considering only the events selected, the judgment may not seem too harsh, yet another view becomes possible for those aware of what H.P.B. thought of William Q. Judge and who turn to what he has said. We reprint here, therefore, Mr. Judge's article, "Will Masters' Help Be Withdrawn in 1898 until 1975?" and also the recollections of Claude Falls Wright (from the *Path* for October, 1894). It might be added that, as *The Voice of the Silence* suggests, failures are failures no longer when they become the basis for renewed striving. Real failure comes only from giving up the struggle, and even "betrayals" can be repaired by honest appraisal of the past followed by new beginnings. H.P.B.'s letter to Judge, quoted in "H.P.B. . . . A Lion-Hearted Colleague Passes" (reprinted in *THEOSOPHY* for last May) also has application here.—Eds.]

The theory is widely known among the members of the Society that at the close of each century a spiritual movement is made in the world by the Mahatmas, which begins with the last twenty-five years of the century and does not in that form begin again after the close of twenty-five years until the last quarter of the following period. But this has been exaggerated and much misunderstood. Some, indeed many, go so far as to conclude that then in the course of the next few years the Mahatmas will entirely recede from all work in the world and leave us all to our fate. One person went so far as to argue that it means the coming of the sixth race in '98, and hence asked how it could be, or what matter it would be, as the sixth race would have sufficient knowledge of itself. But the major part seem to think that no help will be given after that time. I think this is incorrect, and will try to explain it as it was explained to me by the promulgator of the theory, H.P.B.

The Masters are governed by the law of action and reaction, and are wise enough always not to do that which

might result in undoing all their prior work. The law of reaction applies as much to the mind of man as to physical things and forces. By going too far at any one time with the throwing-out of great force in the mental plane, the consequence would be that a reaction of superstition and evil of all sort would undo everything. Superstition rules yet in the world, and the world is not confined for the Masters to the Western peoples. In the West, following the historical cycles, a great and definite effort is made among the people—for instance, as the Theosophical Society—so as to aid the psychical and spiritual development of man. Among other reasons for not keeping up the display of much force is that if it went too far many unprepared persons whose moral senses are not rightly governed would take up with all our theories and follow them out along the lines of pure selfishness for business and other purposes.

For that reason, among others, H.P.B. began to slacken her phenomena some time before her departure, although to my own certain knowledge she was able to do them to the last, and did do many of them, and some of the most wonderful sort, up to the last. But publicly it was not so. Some have taken on themselves to say that the reason for this alteration was because she came to the conclusion it was a mistake to do them, but I do not believe this at all. It was part of a well-understood campaign and order.

At the end of the twenty-five years the Masters will not send out in such a wide and sweeping volume the force they send during the twenty-five years. But that does not mean they will withdraw. They will leave the ideas to germinate in the minds of the people at large, but never will they take away from those who deserve it the help that is due and given to all. However, many will have gone on further by that time than others, and to those who have thus gone on from altruism and unselfish devotion to the good of the race continual help and guiding will be given. Many, however, in and out of the T.S. will continue so selfish and personal that they will have to content themselves with what they will get from others and from the general development. H.P.B. was quite definite on this. It agrees with history. During all the centuries there have been many persons who have had direct and valuable help from Masters, and to suppose that at the end of our first twenty-five years all of that will be finished is an absurdity.

—W. Q. J.

H.P.B. frequently remarked in my hearing with regard to this question, that the work during the last twenty-five years of each century by the Masters and occultists generally belonging to the Brotherhood was *public work* or as nearly public as it could be made, according to the age and enlightenment of the people with which they had to deal. At all times they assisted and labored with *individuals*. In other

words: During the last twenty-five years the conditions in the mental and psychic world are such as to allow work with large bodies of persons, whereas after that the work is more or less confined to the few. This is because it is then the Spring-time of the Cycle, when good and evil tendencies and changes come rapidly into existence. But always there have been attempts made to create an Order or association which should be able to live and carry on the work on the original lines from one century to the other. So far, then, from withdrawing their help, their desire is to continue to give it, not only after the close of the cycle, but always and at every time. It is the cyclic conditions only that prevent the influx of spiritual wisdom after the close of the cycle.

But she also said that the amount of power put out was enough to keep the world thinking on these matters far into the coming century, giving as example a train — running at full speed — having its steam shut off; it would continue to run for a long distance after that if left to itself. And the work will not by any means end directly the cycle is ended. On the contrary, she said the endeavor is to educate a number of persons who will be able to preserve the spirit of Theosophical endeavor and keep in touch with the Masters from the close of one public attempt to the beginning of another. This, she declared, is the meaning of the words spoken by one of the adepts — “So long as three persons remain true to the Brotherhood, the Theosophical Society will continue to live.” And if this is their promise it only remains for each member to become one of these three in order that the Society should continue to receive the active help of the Masters all the time.

If it is remembered that it is not because Masters withdrew their help at all that there is not so much work done at one time as another, but because it is less possible to make changes in the psychic atmosphere during certain seasons than in others, then the rest is perfectly clear. And in order that the Society shall live and continue active as it now is into the next century we have but to educate ourselves as Followers of the Light.

—CLAUDE FALLS WRIGHT

## ON MANTRAS AND THEIR SVARA

GEOFFREY A. BARBORKA

One of the words associated with the Vedas, the sacred scriptures of India, is the Sanskrit word *mantra*, meaning a sacred formula, or a mystical verse. Of great importance in the mantra is the *svara*, the sound or tone-value evoked by intoning the syllables of the mantra.

The mantras are traditionally divided into three: (1) the sacred verse recited in praise of a deity (Sanskrit, *rich*); (2) the sacrificial prayer or formula (*yajus*); (3) the particular kind of sacred text or verse intended to be chanted (*sāman*). The chanting of the mantras requires especial practice since the verses were composed with intent to evoke *Mantrika-śakti*, a word signifying “the force or

power of letters, speech, or music . . . The influence of melody is one of its ordinary manifestations. The power of the Ineffable Name is the crown of this *śakti*” (*The Secret Doctrine*, I, 283).

Emphasizing the significance of the *svara* or tonal quality of the Vedas, Subba Row, learned Brahmin and Theosophist in the early days of the Theosophical Society in India, wrote in an article titled “The Sevenfold Principle in Man” (republished in *Five Years of Theosophy*, pp. 154-55):

“The Vedas were perhaps compiled mainly for the use of the priests assisting at public ceremonies, but the grandest conclusions of our real secret doctrine are therein mentioned. I am informed by persons competent to judge of the matter, that the Vedas have a distinct dual meaning — one expressed by the literal sense of the words, the other indicated by the meter and the *svara* (intonation), which are, as it were, the life of the Vedas . . . Learned Pundits and philologists of course deny that *svara* has anything to do with philosophy or ancient esoteric doctrines; but the mysterious connection between *svara* and *light* is one of its most profound secrets . . .”

Subba Row continues:

“If you were to go to the Sramana Balagula, and question some of the Jain Pundits there about the authorship of the Vedas and the origin of the Brahmanical esoteric doctrine, they would probably tell you that the Vedas were composed by Rakshasas or Daityas [Titans], and that the Brahmins had derived their secret knowledge from them . . . But the real esoteric doctrine, as well as the mystic allegorical philosophy of the Vedas, were derived from another source again, whatever that may be — perchance from the divine inhabitants (gods) of the sacred island which once existed in the sea that covered in days of old the sandy tract now called Gobi Desert.”

Yet another Sanskrit word should be considered in connection with a mantra — *vāch*. As with so many Sanskrit terms this word *vāch* has a triple meaning: (1) for popular use — the word means speech, as well as the mystic personification of speech; (2) it signifies a goddess — the deity of mystic speech or creative tone, by whom (3) occult knowledge and wisdom are communicated to humanity. The goddess *Vāch*, is referred to as female creator and the mother of the Vedas. “Esoterically, she is the subjective Creative Force which, emanating from the Creative Deity (the subjective Universe, its ‘privation,’ or ideation) becomes the manifested ‘world of speech,’ i.e., the concrete expression of ideation, hence the ‘Word’ or Logos.” (*Theosophical Glossary*, 357)

Let us now select a mantra so as to show how *vāch* is present within its syllables: “*Ratnam ratnena samgachchate.*” In translation: “A jewel comes together with a jewel.” The especial significance of this gem of Sanskrit wisdom may be explained by expanding the literal translation into a paraphrase, thus: A jewel of wisdom brings another jewel of wisdom together. The truths of the Immemorial Wisdom are so interrelated that jewels of wisdom may be found by searching for a deeper meaning when doctrines are brought together. So that instead of viewing a doctrine from its

obvious meaning, its interrelation with other doctrines sheds radiance on all the doctrines considered. This becomes very clear when considering the doctrines of Reincarnation and Karma together, instead of separately.

With regard to the most celebrated of mantras: "Om Mani Padme Hum" (usually rendered "Oh the Jewel in the Lotus"), H. P. Blavatsky wrote: "In this, the most sacred of all Eastern formulas, not only has every syllable a secret potency producing a definite result, but the whole invocation has seven different meanings and can produce seven distinct results, each of which may differ from the others. The seven meanings and the seven results depend upon the intonation which is given to the whole formula and to each of its syllables; and even the numerical value of the letters is added to or diminished according as such or another rhythm is made use of." (*The Secret Doctrine*, V, 418)

Sanskrit is a language which has undergone evolutionary changes; the very word itself means "polished." Its written letters are referred to as "Devanāgarī"—literally "divine city writing"—signifying that its writing was kept in use at esoteric centers. It is understandable, therefore, that the Sanskrit language, and especially the terms which explain the teachings of the Ancient Wisdom, represent the culmination of the wisdom of the preceding Race (the Fourth Race) handed on to the loftiest initiates of the present Race (the Fifth Race). Thus often the Sanskrit word itself contains a key-thought, summarizes or epitomizes a whole philosophical doctrine. In choosing such a word the great Sages had in mind three factors: (1) its root-meaning, embodying the idea with potent significance; (2) its *svara*, "the mystic sound value of the word"; (3) the Mantrika-śakti, "the force or power of letters, speech, or sound." The knowledge of these three factors enables one to produce what may be termed "magical" results. With regard to such mantras:

"The chanting of a Mantra is not a prayer, but rather a magical sentence in which the law of Occult causation connects itself with, and depends on, the will and acts of its singer. It is a succession of Sanskrit sounds, and when its string of words and sentences is pronounced according to the magical formulae in the *Atharva Veda*, but understood by the few, some Mantras produce an instantaneous and very wonderful effect. In its esoteric sense it contains the Vāch (the 'mystic speech'), which resides in the Mantra, or rather in its sounds, since it is according to the vibrations, one way or the other, of ether that the effect is produced. The 'sweet singers' were called by that name because they were experts in Mantras" (*The Secret Doctrine*, V, 394).

*Sanskrit at Krotana Institute School of Theosophy*—Announcement of the Fall Term 1973 courses at the School of Theosophy, Krotana, Ojai, California, include the following: Beginning Sanskrit, Rev. Masami Fujitani; A Comparative Study of Reincarnation in Ancient Near-Eastern Religions and Philosophies, Mr. Howard Jackson; Research and Special Studies, Dr. Benito Reyes; The Kabala Aspect of the Secret Doctrine, Mr. Geoffrey Barborka; A Study of the Mahatma Letters, Dr. Gerrit Munnik; Exploring the Nature of the Self-Consciousness, Mr. Nathaniel Altman; Principles of Theosophy, Dr. Benito Reyes.

## A WORD ON "UNIFICATION"

(Extract from a letter to the Editor of *Theosophists Reunite*)

IVERSON L. HARRIS

Your letter is here explaining why in your magazine you deliberately refrain from referring to any specific theosophical teachings. This gives me the opening for stating what has long been apparent as to our divergent approaches to the Theosophical Movement. You repeatedly state publicly that you are not concerned with Theosophical doctrines, but only with the practice of Brotherhood, and the unification of all branches of the Movement with the 'Parent-Society' of Adyar. My basic approach is that any Theosophical organization, Adyar, Point Loma, U.L.T., Pasadena, or any other, is primarily an instrument for co-operative work in spreading truth—fundamentally, the Ancient Wisdom as given to the modern world by the Masters, H. P. Blavatsky, and those who have faithfully passed on the teachings as they received them.

As an historical fact, when the Theosophical Society was formed in New York in 1875, its sole purpose as officially enunciated, was in substance\* to study and diffuse a knowledge of the Laws of Nature. The proclamation of its first object to form a nucleus of the brotherhood of humanity was a later, but very important, provision. In the very early days of the Theosophical Society the Founders adopted the motto, as translated from the Sanskrit, "There is no religion higher than Truth." In my estimation Truth is not subordinate to the establishment of a Universal Brotherhood.

In fact, Brotherhood, except on a rather flimsy sentimental basis, is not obtainable permanently except on the philosophic basis of mankind's real spiritual unity, which is inescapable.

I don't expect you to agree with me, but I think it is well to call to your attention the fact that other earnest students of Theosophy do not merit, nor will they accept, the numerous scoldings which you repeatedly administer publicly to those who do not accept completely your perpetual battlecry of "Theosophists, Reunite!" We are all ready to accept you as a fellow-student of Theosophy, and commend you for your good work; but there are many of us who decline to accept you as our mentor and guide. Please accept this in the spirit in which it is written.

## BOOKS RECEIVED

*Esoteric Buddhism (Buddhism)* by A. P. Sinnett, photographic copy of 5th annotated edition of 1885. Wizards Bookshelf, Box 66, Savage, Minnesota, 55378. One of the "Secret Doctrine Reference series."

*A Mental Science for Everyone* by Jonathan Franklin, Regency Press, London, 1971.

*Modern Theosophy: An Outline of its Principles* by Claude Falls Wright, with an Introduction by W. Q. Judge. Blavatsky Institute, Toronto, Canada.

*Theosophy: an Attitude Toward Life: and other essays*, The Toronto Theosophical Society, Toronto, Canada.

\* Literally: "The objects of the Society are to collect and diffuse a knowledge of the laws which govern the universe."

## SEND IN YOUR QUESTIONS

QUESTION 9:—*I see so many books on Theosophy that I am overwhelmed by what appears to be its complexity. Isn't there one idea that can give me a key to it all?*

HELEN TODD — Yes, there is one key which, if *comprehended in its fulness*, embraces the whole philosophy. It is said that the trained adept can grasp this whole in a flash. For us this is not possible, but with thoughtful study and the development of our intuitive faculties, this key-idea unfolds into ever grander and loftier conceptions; and whatever we then contemplate takes on a deeper significance.

Stated briefly, it is the following: The universe (our solar system for instance) is alive; it is an ensouled organism. This is not merely a poetic fancy of the idealist, it is a basic 'idea' or rather it is a basic fact. It is like a tree. The tree expresses itself, flows forth as it were from a central essence, the main trunk, the branches, twigs, leaves, flowers, fruit and seeds.

In like manner the universe 'blossoms,' expressing its essential nature throughout the world and in varying degrees, even to minutest atomic particles. There is an old saying that the universal life sleeps in the mineral, dreams in the plant, stirs in the beast, and awakens in man — more accurately, is beginning to awake in man.

What, then, is the nature of this life which ensouls the universe? It manifests in so many wonderful and mysterious ways that throughout the ages man has only been able to speculate as to its real nature. Only in periods of enlightenment has its mystery been fathomed. Many peoples call its manifestations God, acknowledging that God's ways are inscrutable, but according him due reverence. Modern science is likely to recognize, not the work of a being, but a magnificent mechanical system whose secrets the scientists are wresting by skilful experimentation and investigation. Others speak of Nature and consider it very wise on the one hand or, on the other, inimical to man, who must stand alone and confront it as an adversary.

In any case this subject of the universe and what it is, is man's first and last concern because, though the full answer is unknown to him, the universe is the source of the divine essence which is the mainstay of man's very existence, manifesting in his highest aspirations, his loftiest endeavors, his purest loves, and, moreover linking him in close kinship with all else that lives. Once he recognizes this, life takes on a deeper purpose, vision broadens, and sympathies expand.

This is what all these theosophical books would help you to understand. They present, as G. de Purucker expresses it "a formulation in human language of the nature, origin, destiny and operations of the universe and of the multitudes of beings which infill it." You will find in this study not only the many complexities you speak of but great broad general principles which can be easily grasped and understood and, with time and understanding, developed.

## BOOK REVIEWS

*The American Theosophist, Spring Special Issue 1973: Of Death and Dying.* Box 270, Wheaton, Illinois, \$1.00 (annual subscription \$4.00).

On no subject does Theosophy speak more revealingly than on that of Death and Dying, the discussion of which is the theme of the Spring Special Issue 1973 of *The American Theosophist*. Even for the searcher who cannot expect to know at first hand the mysteries of that after-death condition, the Theosophical exposition of these states of consciousness hangs together so well, is so philosophically and logically well-knit, as to be profoundly appealing to the open mind and heart.

The Editor is to be warmly congratulated on a nicely balanced gathering of technical articles that delineate the actual processes of death and outline the after-death states of consciousness, and those other essays that rather ponder the question and relate death in a practical and helpful way to life and living. Exemplary of the latter, Joy Mills in the opening article presents us with the problem of death as "ultimately a problem of time, or rather our consciousness of time. When life is accepted as process," she writes, "we are not stuck in time, in the sense of *a* time, *this* time, today, tomorrow, or next year." "If our focus can be on the flow of time—time as process or the backdrop of process—the normal and natural passage of events against that background of essential wholeness is accepted and acceptable." Life, she suggests, "is a matter of dimension, not of duration." By not clinging to time, trying to nail it down and preserve it as a static permanence, we can gain skill in the natural process of dying.

Writer Ihle speaks of this "obstinate subject, death"; and Anna K. Winner says there exists "intuitive knowledge that Life cannot be destroyed." Hugh Shearman, in the closing essay, "Dying: Our Most Practiced Accomplishment," muses: "It is possible to die a little every day and to become daily a more accomplished artist in doing so." Accept, he says, the natural dying of thoughts and hopes and accomplishments that are our normal daily lot. Accept. To do so will give opportunity to live each new present moment more creatively. Accept incompleteness, "and this acceptance of incompleteness is in its fashion, acceptance of a death." Thus we learn from little daily deaths to accept and understand the larger death. Thus we live more in the Real.

The philosophic and scientific teachings regarding the processes of death and the after-death states—which always bear careful and repeated study—are well brought out in contributions from Geoffrey Farthing, Boris de Zirkoff, and Elsie Benjamin; and also in Geoffrey Barborka's illuminating referring to the Neo-Platonists, the Gnostics, and some of the early Christian Fathers in their not always veiled but indeed outspoken descriptions of the deathless part of one's being, the higher Monad, on its celestial journey through the 'seven planetary regions' before return of the Reincarnating Ego into incarnation.

Only one article, it seemed to this reviewer, gave what cannot be considered accurate theosophical teaching about the after-death state of Devachan. This condition, as should be obvious to the theosophical student, is not one of causation but strictly one of effects. The ego, at rest, does not "do"

things. In a mental dream-state it re-views, improves upon in thought, absorbs, assimilates, but does not create. It is plunged and immersed in a world of effects. To paint a picture, then, of individuals dashing around administering to others, is to depict a world of action, of causes, and, no matter how well intentioned, is philosophically unsound. Indeed what some writers spin about their interpretation of the Devachan is imaginative nonsense and fancy, often very silly. Facts, as near as they can be ascertained from a wealth of *bona fide theosophical instruction on record*, are what the serious student wants. Such facts are not sentimentalizations. They are what present the workings of Nature in its many spheres, and they help bring to the student a sense of relatedness and meaning between him and the Universe. This Special Issue contributes admirably to this.

—THOMAS NUGENT

*Man and His Seven Principles* by Arthur Robson, 168 pp. The Theosophical Publishing House, Adyar, Madras, India. 1973.

The study of the composite nature of man has received much attention since the founding of the Theosophical Society and the publication of H. P. Blavatsky's monthly magazine *The Theosophist* (1879) and A. P. Sinnett's *Esoteric Buddhism* (1883), in which the classification of the seven principles of man's nature was first given clear exposition. This present work by Arthur Robson, compiled mainly from published articles appearing between the years 1960 and 1964 in *The Theosophist*, is a student's fine research, a stimulating and in some respects amazing packing into its pages of all that is relevant and most helpful in describing man's complete being.

Before theosophical nomenclature was stabilized there were various ways of classifying the principles of man, though the over-all picture was generally consistent: a stepping down of the highest or Spirit through the intermediate or Mind or Soul to the Astral, and finally the physical body. All these principles are necessary to make complete Man, but we note with approval how the author's research accentuates the higher principles, Âtman and Buddhi and the higher Manas, as constituting the real enduring man, those lasting qualities carried from life to life.

The author's first chapter gives an interesting historical sketch of the various ways of listing these principles. It would be confusing in a review to detail these variations, but to the eager student their careful study should prove fascinating and instructive. It should be remarked that reference to the *kâmâ-rûpa* as one of the principles of man is considered inaccurate. Though included as such by H.P.B. in *The Key to Theosophy*, her more scholarly *Secret Doctrine* makes it quite clear that the *kâma-rûpa* only exists after death, and then only for a relatively brief period and therefore cannot be considered as a 'principle.'

The author's quoting in his Preface of H.P.B.'s words is important. H.P.B. writes in *The Secret Doctrine*: "But as it is a question of simple choice and expedience, we hold in this work to the time-honored classification of the Trans-Himalayan Arhat Esoteric School." And again: "But for practical occult teaching our septenary division is the best and easiest."

The wealth of quotation from *The Secret Doctrine*, *Isis*

*Unveiled*, and *The Mahatma Letters* greatly enhances the value of the book, as does the richness of quotation from poets, philosophers, and scientists, among whom readers will recognize such names as Jeans, Hoyle, Gamow, Huxley, Browning, Santayana, and Ann Bronte.

—FAY PLUMPTON

*Encyclopaedia of Buddhism*. Volume III, Fascicle I. (Bharinideva to Bodaishinron-Kenmon).

This great work, compiled through the years under the Editorship of its creator, Dr. G. P. Malalasekera, and published by the Government of Ceylon, is at last beginning to gather speed.

The most interesting items in the current Fascicle are an excellent summary of *Bhavana* as a general term covering a large variety of methods of Buddhist mind-culture; a long section on *Bhumi*, the stages of spiritual growth in the development of a Bodhisattva; a description of the too-little known Buddhist state, *Bhutan*; an interesting life of King *Bimbisara*, who was an exact contemporary of the Buddha, and a most interesting article in *Bhutatahata*, more widely known as *Tathata*, the Mahâyâna concept of 'suchness' or 'isness' which is fundamental to the vast system of intuitive thought known as the Prajnaparamita, 'the Wisdom which has gone beyond.'

Finally, in this brief choice, the article on H. P. Blavatsky is, having regard to a certain limitation of source-material, excellently done. At least it kills eighty years' nonsense of her as a charlatan and quack. 'Her familiarity with Tibetan Buddhism as well as with esoteric Buddhist practices seems to be beyond doubt.' Before the century is out she may be recognized as one of the great pioneers of Buddhism in the West, and more, to be what she claimed, the presenter to the West, at the bidding of her Tibetan Teachers, of at least an outline of that immemorial Wisdom of which all religions are but partial and confused forms. For her, as for her Masters, the Buddha was 'the greatest man that ever lived', and the supreme Master of the Wisdom which bears his name.

—CHRISTMAS HUMPHREYS  
(reprinted from *The Middle Way*,  
February 1973)

## FROM LETTERS RECEIVED

*The Eclectic Theosophist*

May 24, 1973

Dear Friends:

A Few comments on May 15th number:

1. *Mahatma Letters study*:

As you probably know, the *Letters* are in general disfavor among the orthodox because they tend to upset so many fixed ideas about those personages; worst of all, they indicate that they are *human*.

Be that as it may, they were a turning point in my life when I first read them. It was precisely the fact that they are human which made everything more real to me, although

for the previous ten years I had already been convinced of the truth of the philosophy to have been working to forward it pretty earnestly. Studying them in a class, which is now going on in more than one place, certainly must be interesting and likely could be pretty rough. Some points need quite a little background for satisfactory explanation to strangers. A point I find interesting is the thoroughly garbled message about Jupiter and the red spot, which seems to say that some day Jupiter will move aside and reveal the stars, all but five or six thousand of which it has been hiding. The key to that seems to be a previous letter from K.H. in which he warns Sinnett that if he, the Mahâtma, should trespass on forbidden information such passages might be found transformed into yards of drivel. I think that's what happened here. Since the numbers of stars named is the number of the visible stars, I think he had switched from the red spot theme to whatever it is that obscures the rest from visual view, and it was something the Mâhâ-Chohan didn't want discussed, and so had wiped out a paragraph or two.

There is also a reference to an expanding metallic core of Jupiter, which is likely to be sniffed at by people who know something but not enough about chemistry and physics. Ammonia, which is a gas, has the combining qualities of a metal. Quite a long time afterward, the scientists announced that the core was ammonia. I don't know whether they still think so or not. Anyway that description is still in my 1958 edition of the *Americana*. Just a sample of things in the book—and especially in the *S.D.*—which look like errors but turn out to be something else.

## 2. Question of definition of 'occult'.

I run into that generally on the matter of distinguishing it from 'mysticism'. My own feeling is that you could call it structured mysticism, and mysticism unstructured occultism.

But there is another definition being widely, knowingly, and intentionally built up by people who wish nothing good for the cause. It includes everything evil in the way of black magic and witchcraft, and nothing good, specifically naming karma, reincarnation, etc. as being such. Our old acquaintance John Steinbacher is now managing editor of a magazine specializing in that sort of thing, ably assisted by recent pronouncements of the Pope and Billy Graham (may their shadows ever diminish). Recently this type of character set the San Joaquin valley in a furor with the report that at a certain school in Fresno the kids held a black mass. It was a lie, but what's truth got to do with the will of the Lord? Ridiculous as all this may seem to some, I think we may have to reckon with it. They are trying to get the 'occult' outlawed, and have some prestigious legislators on their side.

Best regards,  
Victor Endersby

Canterbury, Kent, England  
May 22, 1973

Editors, The Eclectic Theosophist

Dear Sirs,

Doubtless for compassionate reasons, Lina Psaltis has been rather lenient to Mr. Howard Murphet in the review of his book on the life of Col. Olcott. [*Hammer on the Mountain*:

The Life of Henry Steel Olcott (1832-1907), reviewed in *Eclectic* No. 15]. To be sure, mention is rightly made that "one wishes that primary sources had been consulted rather than a rehash of secondary sources." This raises the obvious question: What use is a biography which fails on this elementary point?

I am not sufficiently acquainted with the details relating to Judge, Katherine Tingley, and Alice Cleather, but it is with the person of Dr. Anna Kingsford that Mr. Murphet proves that he is, either pitifully biased against her or has failed to consult the abundant primary sources. No mention is made of her Christian Theosophical expositions in *The Perfect Way*, and *Clothed with the Sun*, but only of her personal eccentricities which are irrelevant to our purpose. No mention is made of her great efforts in the cause of Vegetarianism, or of her great fight against Vivisection, and, most lamentable of all, there is utter silence on the fact that the Mâhâ Chohan wanted her as President of the London Lodge. These serious omissions cannot be overlooked. With hindsight, one reason for the Mahâ Chohan's choice may have been that a strong section devoted to Christian Theosophy would have proved a bulwark in countering the false teachings of H.P.B.'s successors. Krishnamurti, who is neither a Theosophist nor a member of the Theosophical Society, is the living Witness of these false teachings. In the cause of Truth, this cannot be repeated too often.

However, it is in the final chapter that we must be forgiven for suggesting that the real purpose for writing this book at this precise hour is to whitewash the false actions and doctrines of Annie Besant and C. W. Leadbeater, and to sanctify their false teachings with the authority of the Masters. This is unbelievable sacrilege.

The Masters, having been silent for so many years, we are told that they arrive en masse at Olcott's death for the express purpose of condoning everything done by A. Besant and C. W. Leadbeater. Accordingly, we are to rest assured that the Krishnamurti episode was launched at the order of the Masters, as well as co-Masonry, and the Liberal Catholic Church under "Bishop" Leadbeater. (Incidentally, he started in the Movement as a Buddhist). An elementary basic study of H.P.B.'s and the Masters' writings will force us to arrive at the opposite conclusion.

Yours sincerely,  
Clifford Phillips

## THE PSYCHOLOGY OF REINCARNATION

The Theosophy Company (245 West 33rd St., Los Angeles, Calif. 90007) has recently issued another of its series of pamphlets of articles by H. P. Blavatsky under the above title. (Price, 50 cents.) These include: "Life And Death," "Theories About Reincarnation and Spirits," and "The Universe in a Nutshell." We quote from the editors' Foreword:

"The article, 'Life and Death,' published after H.P.B.'s death (in *Lucifer* for October, 1892), will recall for students



the material in *Lucifer* for January, 1889, printed under the title, 'Dialogue on the Mysteries of the After Life,' which was apparently intended as the second part of the discussion in the preceding issue (December, 1888) titled 'Dialogue Between the Two Editors.' In a footnote on page 157 of *The Key to Theosophy*, H.P.B. informs the reader that the section, 'On Post-Mortem and Post-Natal Consciousness,' was in part drawn from the *Lucifer* Dialogue on the After Life, which she had written. The posthumously published 'Conversation' here presented is still another version of the same teachings, although having an independent interest in the setting in which it appears. There could hardly be a more important treatise on the laws which are here shown to underlie the *Secret Doctrine* statement (I, 15) that "no purely spiritual Buddhi (divine Soul) can have an independent (conscious) existence' until it has passed through every elemental form, and then 'by self-induced and self-devised efforts' ascended from the lowest to the highest Manas. Through Manas, as this article suggests, Atma-Buddhi gains individuality, and through connection with Buddhi, Manas rises to immortality—the ultimate outcome of this reciprocity being the emergence of 'a perfect being, a Dhyan Chohan.' Without Manas, Buddhi would remain 'an impersonal spirit . . .'"

#### Point Loma Publications:

- Clothed With the Sun: The Mystery-Tale of Jesus the Avatara*, by G. de Purucker  
Paperback, 45 pp. \$1.00
- The Mahatmas and Genuine Occultism*  
by G. de Purucker  
Paperback, 73 pp. \$1.50
- Wind of the Spirit*, by G. de Purucker  
Paperback, 282 pp. \$3.25.
- Golden Precepts: A Guide to Enlightened Living*  
by G. de Purucker  
Hardcase, 192 pp. \$5.00; Paperback, \$3.00
- Esoteric Keys to the Christian Scriptures; and The Universal Mystery-Language of Myth & Symbol*  
by Henry T. Edge  
Paperback, 96 pp. \$2.50
- Glossary of Sanskrit Terms: and a Key to Their Correct Pronunciation*, by Geoffrey A. Barborka  
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- Mme. Blavatsky Defended*, by Iverson L. Harris  
Paperback, 174 pp. \$3.00.
- Theosophy Under Fire*, by Iverson L. Harris  
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- The Wisdom of Lao-tse*, by Iverson L. Harris  
Paperback, 36 pp. \$0.75
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Paperback, 45 pp. \$0.75
- The Golden Stairs*, by Iverson L. Harris  
Paperback, 24 pp. \$ .25
- Does Chance or Justice Rule our Lives?*  
by Nils Amneus,  
Paperback, 98 pp. \$2.00

40% to Dealers

#### THEOSOPHY WEEKEND

*Theosophy Weekend*—A Theosophy Weekend of intensive and condensed presentation of Theosophy was conducted by Victor Endersby, engineer and life-long student of Theosophy, on May 4-6 at Camp Maacama Retreat, in Sonoma County, California. Part of the announcement read: "97 Years Ago Mme. H. P. Blavatsky, Founder of the Theosophical Movement, Taught: The divisibility of the atom; Fundamentals of nuclear physics; The evolution of matter; The quantum theory; Continental drift; The existence of bio-electricity; Karma and reincarnation; The cycles of history and evolution. Available to the 20 students attending was Mr. Endersby's library of Theosophical writings, occult books, and books on world religions. All contributions above expenses will be used to further this type of educational program, to which outdoor California lends itself so invitingly. For further information write: Victor Endersby, Box 427, Napa, Calif. 94558.

*Sanskrit in Braille—Glossary of Sanskrit Terms (and a Key to Their Correct Pronunciation)* by Geoffrey A. Barborka, has now been set up in Braille by the San Diego Blind Recreation Center and is available through the Braille Transcribers' Guild. All such work for the blind is on a voluntary basis. Blind readers are indebted to Mrs. Eunice K. Wright of San Diego for her interest in this project and for contribution of whatever financial assistance was needed to produce this book.

#### ITEMS OF INTEREST

##### Mr. and Mrs. Harris in Europe

A few lines from Iverson L. Harris, from The Hague, Holland, speak of "the really wonderful and inspiring morning and afternoon sessions of the Annual Convention of the School for the Study and Promulgation of the Esoteric Philosophy at The Hague (May 20, 1973)." A symposium, *The Guardians of the Temple*, was given. "Fine as was this text," wrote Mr. Harris, "it was the delivery of it from memory by a group of seven young students with earnestness and conviction that reassured me as to the future of genuine Theosophy in Holland. It brought back to me the spirit of the gatherings we used to have in the Temple of Peace at Point Loma at the Four Sacred Seasons under G. de P.'s spiritual guidance . . . The afternoon session was equally impressive, with talks by Miss I.v.d. Bosch. Our Task in the Periods of Kali-Yuga; R. P. Vlasblom: Esoteric Philosophy and Wonder; Mrs. J. L. V. Dorré-v. Vliet: Kâma—the Problem of Mankind; Mrs. C. Vlasblom v.de Berge: Characteristics of a True Philosophy of Life; Mrs. R. Cool-v.Stek: Mâyâ; and W. F. Schuwirth: The Change in Manas and Buddhi of the Race. Mr. and Mrs. Vlasblom made hurried translations into English so that we might follow. In the Question and Answer period I was asked about the preparations in America for the celebration of the Centenary of the founding of the T. S. in New York in 1875; about the influence of Katherine Tingley's Râja-Yoga School throughout the world; and about rapprochement between the Adyar T.S. and Point Loma. These I answered to the best of my ability. I closed my answers to questions with a tribute to the splendid work done by Bro. Jan Venema, whom I had known since 1913 . . . The impersonal tone of the inspiring gathering was preserved to the very end by a rendering of a translation of Katherine Tingley's Invocation, 'O My Divinity'."

The front page of the School's program carried the following well-known words of W. Q. Judge: "In the years to come we do not work for one or another special organization, but for a change in the *Manas* and *Buddhi* of the race."

As guests of Mr. and Mrs. Jan Molijn of Heemstede, Mr. and Mrs. Harris met Mr. W. A. Jahn, President of The Hague Lodge (The Theosophical Society—H.P.B.), who had recently paid an extended visit to Egypt; and, later, Mr. Arien Smit, President of The Theosophical Society (H.P.B.), and Mr. E. W. Tillema and Mr. and Mrs. J. Versluis of Rotterdam, with all of whom they had very satisfactory discussions on Theosophy and its future in Holland. They also had an interview with Mrs. Nel C. v.d. Schoot-Groot, General Secretary of the T.S. (Adyar) in Holland.

There was not time to respond to an invitation from Mr. D. J. P. Kok, President of the Theosophical Society (Point-Loma-Covina), whose headquarters are in Blavatskyhuis, De Ruyterstraat 74, The Hague, but in answer to Mr. Harris' phone call and invitation to contribute to *The Eclectic* either his own thoughts on Theosophy or information about his work, Mr. Kok wrote Mr. Harris on June 5th, from which letter we quote below pertinent extracts.

In Sweden Mr. and Mrs. Harris were first the guests of their old friend and fellow-worker Mrs. Maja Synge of Helsingborg, and later of Mr. Staffan J. Kronberg and Mr. and Mrs. Nils Lindström of Stockholm, who were wonderful hosts in showing them the sights there. They also visited Miss Gerda Fernholm and Mrs. Per Fernholm of Lidingö, who many years ago were at Point Loma; and met Mr. Curt Berg, General Secretary of the Adyar T.S. in Sweden, and Mr. Peter Flach, representing the Theosophical Society (Pasadena). (If the reader wants to get thoroughly confused by the number of 'Theosophical Societies' in Europe that is a very simple matter!)

In Helsinki, Finland, Mr. Harris was guest-speaker at a "Blavatsky Fraternization" meeting, convened by Mrs. Sylvi Kohva and other friends and Theosophists. Writing to Mr. Harris, Mrs. Kohva comments: "It recalled the spirit of the two fraternization meetings with G. de P. in 1933 and 1937." And she adds: "We received new strength to work for Theosophy and the Brotherhood from your words and the spirit your presence invoked."

"The meetings in Berlin," writes Mr. Harris, "ably sponsored by Irmgard Scheithauer, the gracious hospitality extended by her sister Renate, and her friends Elfride Reyscher and free transportation to Büdingen by young Wilfried and Erica Goltz, will be described orally on our return home."

We could add here, however, that the Convention at Büdingen was held June 9-11. Friends from Holland as well as West Germany attended, and from California, in addition to Mr. and Mrs. Iverson Harris, came Mr. and Mrs. Geoffrey Barborka and Mr. and Mrs. Thomas Amneus. Something of the spirit of the Convention, convened under the guidance of Miss Mary Linné of Unterlengenhart, may be gathered from the subjects presented: Children of the Universe (Frans Fonhof, Holland); Patanjali's Yoga System in the Light of Theosophy (Lisette Wölfel, Fischbach); Our Strength and its Manifestations (Irmgard Scheithauer, Berlin); Theosophy and Education (Iverson L. Harris, California); Edward Spranger, a Theosophist "auf der Katheder" (Reiner Ullrich, Calw-Wimburg); The Power of Thought (Rudolf Nicklisch, Stuttgart); Life and Work of Mystics: Dr. Franz Hartmann (Helene Nicklisch, Stuttgart); Theosophy, the Spiritual Catalyst of our Age (Georg Schwarm, Nürnberg); Theosophy in Daily Life (Geoffrey Barborka, California); Divine Discontent (Mary Linné, Unterlengenhart).

*Highlights and Footnotes*—Mr. and Mrs. Iverson L. Harris, just returned from their theosophical tour, have asked the Editors to extend to their many friends warm thanks for the hospitality and many kindnesses shown them, and to say they are preparing a detailed typescript report to be sent them later.

From Mr. D. J. P. Kok

The Hague, Holland, June 5, 1973

Dear Mr. Harris,

Responding to your request on May 23 to give some information about our work, one thing comes to my mind in the first place: Mr. William Hartley's admonition, given again and again: "KEEP ON—KEEPING ON." This is what we ever have done since the deplorable happenings in 1951, and we still do. We realize, however, that the work of the Theosophical Movement on the outer plane can be done in several ways. It can be done according to our personal beliefs—personal, even when we are working for an impersonal object; but also it can be done without any personal influence, when we keep in mind the principles G. de P. taught and laid down in the words: "*ego sum servus servorum dei*" and "*iti mayâ śrutam*". In those crucial times of about 20 years ago we chose the latter way, setting aside all personal convictions, all personal strivings, and—if necessary—all personalities.

You should know this, as it explains why so little is known about our work and why we had so little contact with those who are called

sometimes "the old guard". There is still another thing you should know, if you will understand our way of conducting Theosophical affairs. It is the characteristic of our way of promulgating the teachings. This can be explained by saying that we follow two principles: breaking men's moulds of mind, like H.P.B. did; keeping to the original Theosophical teachings, as G. de P. did. From the moment we make these principles the cornerstone of our work there is no possibility for any compromise, whatever people may say, do, or think. It is not the easiest way, but it is the only way, we believe, to avoid degeneration of the Message for which the Leaders of our Society gave their life.

Now, what are we doing and what have we done?

In the first place I can say that there never has been any interruption in our public and lodge activities. Whatever took place, the regular lodge-meetings of the original Hague Lodge went on and will go on—until February 1971 in Pulchri Studio, the building you know from your visits in earlier times; and now in our "Blavatskyhuis", a very nice building where we have a meetingroom for our public and lodge meetings with an accommodation for 100 persons. There we have our library and my office too. When you realize that we carried on with the work in 1951 without one penny and without one book, except the things we personally had, you can see that we have made some progress.

The most important thing, however, is that our public meetings attract many interested people, and many young people (between the ages of 18 and 28) are taking part in the work. The result is that we bought a house next door in April 1973, where now seven young men and women are living and working for Theosophy.

During our public work we found some interesting things, of which the most important was that people in general know about the existence of Theosophy, but only in the way it was given by Mrs. Besant, Mr. Leadbeater and Mr. Krishnamurti. That means that an important part of our time is taken up by correcting a lot of misunderstanding about Theosophy.

Another thing we found is that many students of Theosophy know the teachings quite well, but in daily life act and think according to the traditional lines of all other people. That means that they only have a brain-mind picture of Theosophy. This is shown by their reactions, when things happen, which differ from those they know in common life.

For that reason I wrote two courses: 1st, "Thinking Differently", based on the compositivity of human consciousness and leading to the "Socratic way" of thinking; 2nd, "Wisdom of Life," based on the "Seven Jewels of Wisdom" and explaining that they form the pillars for a philosophy of life that never fails to answer human life-problems. The courses are given in such a way that the students must search for the truth of the things we teach and must find out that it can be practiced in daily life. The courses are published by our Foundation: "International Study-center for Independent Search for Truth" (I.S.I.S.), and the classes are held by that foundation.

Past winter we had two classes for the course "Thinking Differently," with 40 students, and two classes "Wisdom of Life" with 30 students who had taken already the first course. These four classes were held on Thursday and Friday evenings in our Blavatskyhuis, as we held our weekly public meetings on Wednesday evening.

Further, we had in the center of our country (near Utrecht) a class of 35 students of a liberal church, who were very enthusiastic, and of which 24 students have subscribed already for the second course "Wisdom of Life" for next winter.

Our policy is that people only are admitted as members of our Society when they have attended those two courses as we wish to have them better prepared for studying the Theosophical teachings than will be possible after having only attended some public lectures and read some of our books in their own way.

You will understand that the things I have written above describe only one part of our work. Several lectures are held for Lodges of the Adyar Society and groups of the Society for Yoga in Holland. However, being forced by the increasing work for our Society I have to reduce my lectures for the Adyar Society. This was not a difficult decision as those members only are interested in my views about Leadbeater and Krishnamurti and I fundamentally hate to concentrate on the differences between their teachings and ours.

[Then follows a paragraph on business matters, and the letter concludes:]

Hoping I have given you a clear picture about our activities, I wish you all success in your splendid work of publishing the books of the greatest philosopher and scholar of our century, the man I physically never met, alas, but who is a living power in my heart.

Fraternally,

D. J. P. Kok